

Students' Wisdom To Assess The Accuracy Of Moral Value Aspects In Kelantan Folktales Through The Kahoot Application

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ABSTRACT

Kelantan folktales is a story conveyed orally by storytellers, often with added plots to capture the audience's attention. These Kelantan folktales are shared to impart lessons, even though the truth behind the stories is uncertain. This study aims to identify and discuss the role of the Kahoot application in conveying moral values through the story of Perubatan Spiritual Jong Dondeng. Therefore, this study focuses on a particular Kelantan folktales, Perubatan Spiritual Jong Dondeng to examine the understanding among students of Traditional Art Design using the Kahoot media platform. The folk story was obtained through an interview with Mr. Lah, a storyteller from Kampung Selow Machang, Pasir Mas, Kelantan. Mr. Lah was chosen because of his ability to convey folk stories to the local community. This study involved 72 respondents, consisting of 33 male students and 39 female students. The respondents were students from University Malaysia Kelantan who were enrolled in the Traditional Art Design course during the february 2023 semester. The study employed a qualitative design, utilizing literature review, fieldwork, and surveys for clear data collection. Additionally, the study used the Kahoot media platform to examine the understanding of students from University Malaysia Kelantan in the subject of Traditional Art Design regarding folk stories from Kelantan. Moreover, this study applied Teori Pengkaedahan Melayu (Malay Methodology Theory) through the Pendekatan Firasat (A hunch Approach). As a result, the study found that learning about the delivery of folk stories positively impacts students' understanding, fostering greater appreciation for the cultural heritage of the Malay people.

Keywords: Kelantan Folktales, Malay, Students, Kahoot Application, Traditional Art Design

1. INTRODUCTION

Kelantan folktales is a form of literature rich with advice or guidance meant to be conveyed to the local community. Each piece of advice or guidance aims to educate the morals of community members so they do not stray from the norms and values of living as respectable human beings (Yaacob, 2022). In addition, Kelantan folktales are also presented using the unique Kelantan dialect that is loved by the community in villages (Yaacob, 2022). Therefore, the Malay ancestors endeavored to instill humility among community members by outlining certain customs that needed to be followed. This effort reflects the grandeur of identity that the Malay ancestors sought to instill through the delivery of folktales. This statement is supported by Ismail, Beden & Hassan (2015), who describe folktales as a literary heritage passed down

for decades by the Malay community. This Kelantan folktales encompasses knowledge that resides in the mind of the storyteller and is expressed orally to correct the wrongs of community members. Each idea conveyed includes a message or a warning about the consequences of wrongful actions so that other community members do not commit them. The storyteller strives to improve the customs and beliefs of their community through the delivery of a folk story.

Meanwhile, Kahoot is a type of media used to enliven the learning environment (Wang & Tahir, 2020). Kahoot is considered a medium that transforms classroom learning into a digital teaching format for students. This approach aims to capture students' interest, encouraging them to delve deeper into knowledge through a different style of learning. According to Ismail, Muhammad & Yusop (2015), learning through the Kahoot application can expose students to technology in line with the advancements of the current era. In conclusion, Malay folktales can be effectively conveyed by emphasizing the use of Kahoot as an intermediary between students and the storyteller. According to Karimon & Radzi (2021), moral values are a form of human behavior that adheres to the principles of goodness. This is because individuals believe that every good deed will be rewarded accordingly. Therefore, such individuals strive to control their desires and negative emotions. This statement is supported by Kemalok & Mohamed (2020), who define moral values as the rules or customs often followed by a group of people. This is because they prioritize politeness in every action or word. Therefore, a society that practices these moral values will make an effort to protect and respect the privacy of its members.

In conclusion, conveying Kelantan folktales to students can provide a deep understanding of the messages that storytellers aim to pass on to the younger generation. Through technological mediums like Kahoot, Kelantan folk tales can be effectively delivered, especially to students in public higher education institutions. As a result, the elements of moral values can be highlighted to the students. This indirectly allows them to appreciate and internalize the essence of the messages conveyed in a Kelantan folktales story.

2. LITERATURE REVIEW

In this section, the researcher identifies gaps in the study of folk tales. One such study is North Sumatra Malay folktales in the form of myths and legends in forming community local wisdom by Kembaren, Nasution & Lubis (2020). This research emphasizes folk tales that reflects local wisdom. This is because ancestors used folktales to depict the identity and culture of the local community. Therefore, this study was conducted to identify and discuss local wisdom in Malay folktales. The study focuses on several folk tales from the Malay archipelago, such as North Sumatra and the Riau Islands. It employs a qualitative design that consists of two methods: literature review and fieldwork. The findings demonstrate that each folktales conveyed contains rules that can shape the character of the local community with religious values. Another study, titled the Jakun Indigenous Community in Rompin, Pahang: a study on the preservation of oral stories by Yusoff, Mansor, Harun & Razak (2021), focuses on the preservation of folklore in Rompin, Pahang, as a state tourism product. Folktales is a heritage treasure that is increasingly being forgotten by the younger generation due to the advancements in technology. This study was conducted to identify and analyze the preservation of Jakun indigenous folktales in Rompin, Pahang. Therefore, the study specifically examines the folktales of the indigenous community in Kampung Sungai Mok, Rompin, Pahang, as the primary material. The study uses literature review and interviews for data collection. The findings of the study demonstrate that the folktales of the indigenous community showcases culture and customs that can educate children about positive character.

According to Rahman, Malek & Mansor (2021) in their study titled culturally responsive pedagogy through folktales for early childhood literacy skills. Folktales is a genre favored by previous generations because it carries lessons within each story. Therefore, each folktales delivered serves as a guide for the local community. This study was conducted to identify and analyze cultural responsiveness in folktales as a form of literacy skill for children. The study focuses on children aged four to six years old, specifically preschoolers in Tangkak, Johor. The study uses a qualitative design based on two methods: observation and interviews. The results show that children exposed to classical storytelling develop positive character traits and can have their thinking shaped by moral values. The study conducted by Yaacob (2021) titled Values in Cik Siti Wan Kembang Story depicts folktales as a medium of entertainment used by Malay ancestors to educate children's behavior. The primary objective of this study is to identify and discuss the values in the story of Cik Siti Wan Kembang. The study focuses on this specific folktales, obtained through interviews with storytellers in Kelantan. The study uses a qualitative design based on literature review and interviews. The findings indicate that the characters in the folktales from Kelantan educate the community to think wisely before taking any action.

Additionally, the study titled Values in Legendary Stories in Pengkalan Datu River Basin, Kelantan by Yaacob (2022) describes folktales as a form of entertainment used by ancestors to pass the time. Folktales

is used as a foundation for educating children to cultivate positive character. This study aims to identify and analyze the values in legend stories. The study focuses on legend stories obtained from the Pengkalan Datu River Basin, Kelantan. The methodology used in this study includes literature review and fieldwork. The findings suggest that legendary stories can educate young people about the history and civilization of the local community, particularly in Kelantan. According to Adnan & Yaacob (2022) in their study titled, *Socio-Economic Interactions in Folktales a Leadership Revolution Against Children and Adolescents*, folktales is a parable cherished by people in the past. This is because the elements within folktales are rich with knowledge and teachings that benefit everyone. The study aims to identify and discuss the socioeconomic interactions in the Kilatan Emas folktales concerning children and adolescents. The study focuses on examining the aspects of leadership present in the Kilatan Emas story. The folktales was obtained in Bachok, Kelantan, through interviews. The methodology used includes literature review and interviews. In summary, the study demonstrates that Malay folktales indeed contains teachings and messages capable of shaping rational thinking among children and adolescents.

Additionally, the study titled *The Common Sense of the Malays through Folk Stories* by Adnan & Yaacob (2023) discusses folklore as stories passed down through oral communication among community members. Folktales often convey noble messages that need to be preserved by today's youth. The study aims to identify and analyze the wisdom present in Malay folktales. It focuses on examining several stories, including Haji Long Abdul Rahman, Kegemilangan Pangkalan Datu, Kemasyhuran Pantai Pengkalan Datu, Tentera Bergajah, Asal Usul Datu, Che Deraman, Pendaratan Jepun di Kelantan, Kelawar Suka Keluar Waktu Malam, Kezaliman Seorang Raja, and Kebijaksanaan Burung Hantu. All these stories are taken from the text *Nilai-Nilai Murni dalam Naratif Lisan di Lembangan Sungai Pengkalan Datu, Kelantan: Satu Penelitian Pengkaedahan Melayu*. The study uses literature review and text analysis to strengthen the data. The findings indicate that folktales are instrumental in educating children and adolescents to show greater respect towards the elders in the community. The study conducted by Yaacob, Adnan, Hassan, Hasan, Yusuff, & Mohamad (2024) titled *Moral Values in Malay FolkTales: Perspectives of Learners* focuses on how folktales plays a role in educating university students to make more rational decisions. The study aims to identify and discuss the moral values in Malay folktales. It specifically targets students in higher education institutions, using the Quizziz application as the primary medium for delivering folktales. The study employs three methods: literature review, interviews, and surveys. The findings indicate that the moral values in Malay folktales have the potential to shape students' thinking, making them more competitive in their pursuit of knowledge.

In conclusion, the study of Malay folktales reflects a unique cultural form that represents the identity of the nation. However, past research still shows gaps, particularly regarding the use of the Kahoot application as a teaching tool. This is because previous studies have focused more on wisdom, moral values, and socioeconomic aspects rather than on conveying values through Kahoot. Therefore, this study focuses on delivering moral values in folktales using Kahoot. As a result, folktales that embody values can help shape polite and well-mannered character among students in public higher education institutions, while also elevating folktales as a heritage of the Malay people.

3. Problem Statement

In general, research on folktales is evolving and being studied progressively. Indirectly, such research can expand the field of Malay literature among scholars. However, based on the researcher's observations, there are still gaps, particularly in the aspect of delivering values in folktales using the Kahoot application. Through the previous studies reviewed, the researcher found that there are still gaps, particularly regarding the use of Kahoot as a medium for delivering values in Malay folktales. This is because previous researchers have focused more on socioeconomic aspects, wisdom, and local knowledge in their studies. As a result, values have been marginalized in the study of Malay folktales. Therefore, this study aims to elevate the importance of values using Kahoot as a medium for disseminating folktales. This research intends to counter negative perceptions among students about traditional folktales, which are seen as outdated. Consequently, this study hopes to clearly and thoroughly elucidate the aspect of values to students in public higher education institutions today.

4. Scope of the Study

In the section on the scope of the study, the researcher limits the study to a folktales titled *Perubatan Spiritual Jong Dondeng*. This folktales was obtained in Pasir Mas, Kelantan, through an interview with Mr. Lah, who was 61 years old at the time of the interview. The interview took place on 22 September 2020, in Kampung Selow Machang, Pasir Mas, Kelantan, precisely at 10 a.m. Mr. Lah was chosen as a storyteller due to his knowledge of the folktales. His background as a retired teacher has provided him with in-depth knowledge of local history. Additionally, this study uses the Kahoot media to assess the understanding of

students at University Malaysia Kelantan. The study involved 72 respondents, consisting of 33 male students and 39 female students. The respondents were students in the Traditional Arts Design course at University Malaysia Kelantan. The respondents participated in a Kahoot quiz session on May 22, 2023, which lasted for two hours. Through the Kahoot media, the researcher was able to assess the students' understanding of the folktales outlined in Pasir Mas, Kelantan. This was highlighted by the students' ability to identify several moral values through the Kahoot application, such as keeping promises, teamwork, and mutual assistance. Additionally, this study employs the Teori Pengkaedahan Melayu (Malay Methodology Theory) through the approach of intuition, as this approach significantly influences the character and lifestyle of the Malay community, which values politeness and etiquette.

5. Research Methodology

The methodology of a study is a form of principle that adheres to certain methods to prove research findings. Every piece of information obtained in a study must be scientifically validated using selected procedures. The methods chosen by the researcher must be appropriate and capable of achieving the study's objectives. Therefore, the researcher has opted to use qualitative design and Teori Pengkaedahan Melayu (Malay Methodology Theory) as the main framework of the study.

5.1 Research Design

This study uses a qualitative design involving literature review, interviews, and questionnaires. Each method is employed to gather information on folktales, values, and the Kahoot media accurately. This is because the information obtained can validate the authenticity of the objectives and address the questions surrounding this study. Therefore, all three methods are used to ensure that the data collected is accurate and reliable.

5.1.1 Literature Review Method

The researcher used the literature review method to collect information at the initial stage. The literature review method refers to the search for sources and information related to the definition of folktales, values, and the Kahoot media. The researcher visited several libraries for the collection of materials and reference sources on Malay folktales. Among them are the University Malaysia Kelantan Library, the Kelantan State Public Library, and the Terengganu State Public Library. This method allows for obtaining authentic information through journals, papers, seminar papers, books, and master's theses. This method helps the researcher to understand each process of obtaining information, ensuring that the study progresses smoothly.

5.1.2 Interview Method

Through the interview method, this process involves the researcher obtaining primary sources. The primary source for this study was obtained by interviewing a storyteller, Mr. Lah, in the village of Selow Machang, Pasir Mas, Kelantan. Several oral questions were directed at the storyteller to obtain folktales from Pasir Mas, Kelantan. This is important for acquiring high-quality folktales to lead this study. Ultimately, the results of the interview enabled the researcher to obtain folktales that aligns with the objectives of this study. The video and audio recordings from this interview demonstrate that the interview method was conducted in the study area. The video and audio recordings were edited several times to obtain folktales that meets the study's standards.

This study uses Dundes' (1965) folktales study framework, which emphasizes three main stages: identification, data collection, and analysis. The identification stage refers to the initial discussions between the researcher and the storyteller to facilitate the implementation of the study. Cooperation between the two parties is crucial for completing the study's analysis. The researcher approached the village head to obtain information about the storyteller in the area. The village head suggested Mr. Lah as the storyteller. Consequently, information about the storyteller is crucial for ensuring that the data collection processes are conducted in a planned and organized manner.

Next, the data collection stage involves preliminary discussions between the researcher and the storyteller, conducted informally. The researcher took the initiative to arrange a suitable date and time based on the storyteller's availability. This approach was taken to establish a cooperative relationship with the storyteller to facilitate data acquisition. Through this data collection stage, the researcher was able to obtain a folktales with elements of moral values from Pasir Mas, Kelantan. These elements were acquired through an interview with Mr. Lah, the storyteller from Kampung Selow Machang, Pasir Mas, Kelantan. The interview was conducted in a group of three people. Each team member had specific responsibilities and roles to make the study more systematic and organized, such as operating the camera, note-taking, and conducting the interview. The interview took place on 22 September 2020, at 10 a.m. As

a result, the researcher obtained a folktales that aligned with the study's objective, which is the 'Perubatan Spiritual Jong Dondeng'.

Additionally, the analysis stage involves data obtained from Pasir Mas, Kelantan. This data aims to identify and analyze the values within the folktales. The elements of moral values are filtered through support from previous studies to strengthen the arguments and findings of this study regarding the moral values in the folktales. Therefore, the Teori Pengkaedahan Melayu (Malay Methodological Theory) through an intuitive approach is used as a deductive framework for this study to enhance the research outcomes.

5.1.3 Survey Research Method

Through the survey research method, this approach aims to analyze moral values using the Kahoot application. The researcher used the survey method to assess the understanding of students at University Malaysia Kelantan regarding the folktales Perubatan Spiritual Jong Dondeng. The survey involved 72 students as respondents, including 33 male students and 39 female students, all from the Traditional Art Design course. A total of 20 questions were included in the Kahoot application. The researcher used Kahoot as an alternative method to gauge students' understanding of the moral values in the folktales. By incorporating the entire story of Perubatan Spiritual Jong Dondeng using Kahoot, the researcher aimed to help students identify the positive attitudes present in the story. This approach ensures that each value presented by the students is considered as part of their learning understanding. The researcher's goal was to evaluate how well students understood the Malay folktales and its learning elements in the classroom.

6. Teori Pengkaedahan Melayu (Malay Methodology Theory)

This study has applied the Teori Pengkaedahan Melayu (Malay Methodology Theory) introduced by Awang (1989). According to Awang (2002), this theory is related to the customs and culture of the Malay community. It arises from a lifestyle oriented towards manners, beliefs, and the culture of the Malay people themselves. This results in the Malay community's ability to create artistic works and reflect their own identity. Therefore, this study employs an intuitive approach to analyze moral values in folktales. The intuitive approach emphasizes literary forms that encompass universal events rich in life experiences (Awang, 2002). However, these life experiences lead to the creation of works full of mystery. Nevertheless, dreams, which are conducted consciously and based on goals and visions, are often associated with the intuitive approach. Dreams are considered a meaningful aspect of life in Malay society.

7. Data Analysis

Moral values are esteemed qualities inherent in humans (Baharin & Yusop, 2011). These values encompass an awareness of one's surroundings, enabling a person to offer help to others sincerely. Such assistance is given without expecting anything in return or debating it publicly. This is supported by Sidek & Hashim (2016), who emphasize that moral values are reflected in a person's sincerity in providing help to others. Moral values involve a genuine and heartfelt approach to actions, where every act is performed without any external request. This attitude demonstrates an individual's willingness to alleviate the burdens of others.

7.1 Moral Values Through the Attitude of Keeping Promises

Moral values through the attitude of keeping promises represent a person's willingness to do something without any coercion from any party. A voluntary agreement between two parties in a community (Ismail, Muhammad & Yusop, 2015). The value of keeping promises can earn the trust of other community members towards that individual. The trust given by the community members shows that the individual is capable of carrying out responsibilities perfectly. This is because every word spoken can be fulfilled properly. This statement is supported by Yaacob (2015), who defines the value of keeping promises as a requirement for someone in their efforts to meet every demand in life. This attitude allows others to hold them accountable for the promises made. Therefore, an individual who makes a promise must fulfill every promise made, provided there is no obstacle or harm to themselves. The value of keeping promises can be seen in the story of Perubatan Spiritual Jong Dondeng as shown in the excerpt below:

"That afternoon, Azad went to Jali house because he had promised to go to the duck pond, but Jali did not come to meet him." (Lah, 2020)

Based on the excerpt above, the value of keeping promises can be seen in the character of Azad. Azad is a friend of Jali. Azad and Jali were said to have made a promise to meet at the duck pond. However, Jali did not come as promised. This situation led Azad to go to Jali house. This is because Jali had never behaved like that before. Azad's purpose in going to Jali house was to check on his condition. Azad was worried that something unfortunate might have happened to Jali. Upon arriving at Jali house, Azad was informed by Jali's mother that Jali had not yet returned after going fishing. According to Wang & Tahir (2020), the value of

keeping promises is a verbal bond made between two individuals. This bond of words must be fulfilled by both parties so that a more harmonious relationship can be formed through the promise made. This causes both individuals to strive to keep their promise for the sake of their own and their family's honor. The act of keeping a promise can guarantee a community life that prioritizes harmony.

The application of the Pendekatan Firsat (A Hunch Approach) by Awang (2002). This Pendekatan Firsat (A Hunch Approach) involves the life experiences encountered by the characters in the story above. This gives an impression that the characters are striving to fulfill a certain need based on their life experiences. Even though the characters do not know whether their actions will have a positive or negative impact, they still make an effort to fulfill the promises they have made. Indirectly, the supporting characters also hold on to hopes for survival. They do this because they believe that keeping promises will lead to a better life in the future. As a result, the life goals of the characters in this folktales can be achieved because they trust in the actions they take.

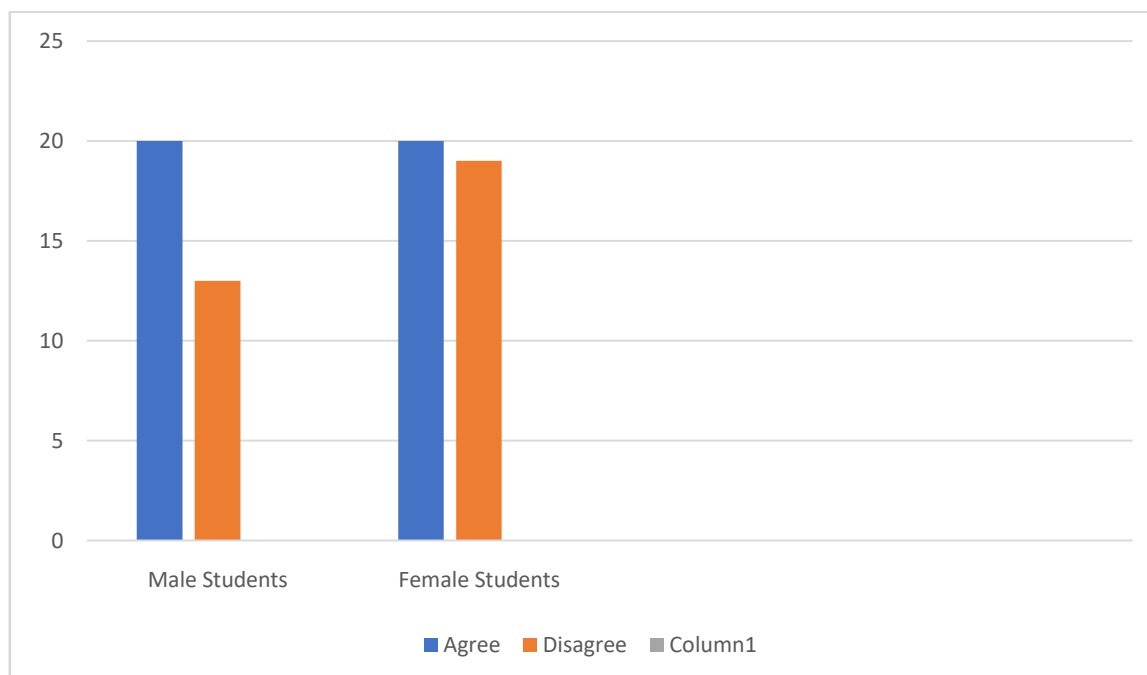


Figure 1. Value of Keeping Promises

Through Figure 1, the researcher found that 40 students from University Malaysia Kelantan agreed that the story *Perubatan Spiritual Jong Dondeng* contains the value of keeping promises. Among them, 20 male students and 20 female students agreed that the characters in the story presented through the Kahoot application embody the value of keeping promises. This is because the main character clearly exhibits this trait. However, there are still some students who disagreed. A total of 13 male students did not agree with this statement, while 19 female students disagreed that this value is present in the featured folktales. They believe that the characteristic of keeping promises should be demonstrated by both parties. The animation presented in the Kahoot application has, to some extent, helped students identify moral values in a folktales. This has made students more interested in exploring the story presented through the Kahoot application.

7.2 Moral Values Through the Spirit of Friendship

Moral values through the spirit of friendship represent a close relationship formed between two individuals or a group of people. This close relationship is established because they are able to develop mutual trust (Rahim, Halim, Mamat & Mansor, 2016). This occurs because an individual places complete trust in others due to mutual understanding between them. Therefore, they will share all problems without hiding anything. This action highlights their readiness to establish a friendship. This statement is supported by Mohd. Nasir, Bujang & Hussain (2016), who define the spirit of friendship as a form of harmony created through the concept of understanding within a community. The harmonious attitude in the spirit of friendship can foster other normative values such as cooperation, teamwork, courage, and tolerance. These normative values can encourage an individual to remain loyal to their community despite any challenges that arise. The value of the spirit of friendship can be seen in the folktales *Perubatan Spiritual Jong Dondeng* as follows:

“His mother said that Jali had not yet returned from the river where he was fishing. Therefore, Azad went to the river to find Jali. However, upon arriving at the river, Azad was shocked to see Jali unconscious. Immediately, Azad carried Jali back to his home.” (Lah, 2020)

From the excerpt above, the value of the spirit of friendship can be seen in the character of Azad. Azad is a friend of Jali. This incident occurred after Jali failed to appear at the duck pond as promised. Azad decided to check on Jali at his house. However, Jali mother informed Azad that Jali was not at home because he was fishing at the river. Azad then decided to search for Jali at the river. Azad was shocked to find Jali unconscious. In a state of panic, Azad carried Jali back to his home. Azad did not feel angry because he realized that Jali failure to keep the promise was due to certain reasons. The spirit of friendship in Azad was able to save Jali life. According to On (2014), the value of the spirit of friendship is a behavior that emphasizes the importance of friendship. The spirit of friendship encourages someone to do whatever it takes for the happiness of their friend, even when facing dangerous risks. This is because they are willing to sacrifice themselves for a harmonious life between friends. This value can provide a sense of peace to individuals who practice it, as they are prepared to take risks to resolve problems.

The application of the Pendekatan Firsat (A Hunch Approach) by Awang (2002). This approach aligns with the life experiences of the characters in the story above. This arises when life experiences lean towards a sense of mystery, where they are unaware of what lies behind their actions. This causes the characters in the story to act based on their own confidence. The characters in the story do not harbor negative assumptions about their friend who did not come to the promised place. Due to curiosity, the character tries to resolve the issue by seeking alternatives or understanding the reason for their friend’s absence. This action motivates the character to address the problem. As a result, the characters in this folktales are able to build an identity that reflects the spirit of friendship, willing to risk their lives for the safety of others.

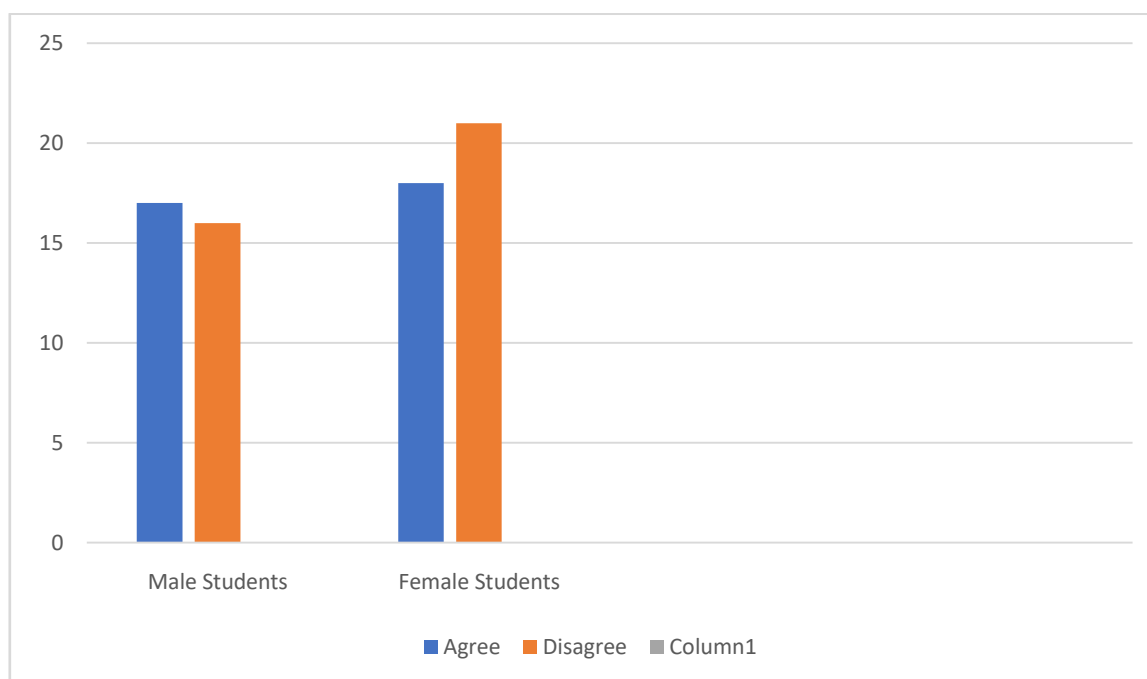


Figure 2. Value of the Spirit of Friendship

Based on Figure 2, the researcher found that 18 female students agreed with the presence of the value of the spirit of friendship compared to 17 male students. This indicates that the animations and story uploaded influenced the thinking and understanding of students at University Malaysia Kelantan. This is because they were motivated by curiosity about the entire story presented through the Kahoot application. However, there are still some students who disagreed with the value of the spirit of friendship presented in the Kahoot application. A total of 21 female students disagreed compared to 16 male students. This discrepancy occurred due to the overlap between the main character’s traits and those of the supporting characters, which made it difficult for students to identify the value. This is because the characters in the story lean more towards mutual support.

7.3 Moral Values Through the Attitude of Helping Each Other

Moral values through the attitude of helping each other represent an action where individuals provide assistance to those in need. Every help given is expressed from the heart with sincerity by an individual (Bakar, 2016). This is because the individual is willing to support others while bearing the potential risks involved. The individual helps sincerely without intending to bring it up again. This statement is supported by Zakeria & Affendi (2016), who define the attitude of helping each other as a form of response to solving someone else's problems. This action is driven by a strong sense of empathy within the individual. This sense of empathy enables a person to assist those in need. The value of helping each other can foster harmonious relationships within a community. The value of helping each other can be seen in the folktales Perubatan Spiritual Jong Dondeng'as follows:

"When Azad and Pak Man arrived at Jali house, Azad was shocked to see Jali sitting on a chair while his mother cried beside him. His mother said that Jali had scolded her. Pak Man asked for a handful of rice mixed with a little turmeric from Jali mother. Immediately, Jali's mother prepared what Pak Man requested. While Jali mother was preparing the rice, Pak Man recited a few spells to capture Jali attention." (Lah, 2020)

Based on the excerpt above, the value of helping each other can be seen in the characters of Azad and Pak Man. Azad is Jali friend, while Pak Man is a shaman in Jali village. This incident occurred when Jali took a precious ring from the river, which caused him to be possessed by the river's guardian. To restore Jali, Azad and Pak Man joined forces, utilizing their respective skills. Pak Man recited spells to heal Jali, while Azad restrained Jali to prevent him from fleeing. Their mutual assistance successfully cured Jali of his affliction. According to Ismail, Muhammad & Yusop (2015), the value of helping each other is an action where an individual is sensitive to their surroundings. This enables those in difficulty within the community to be assisted appropriately. Such actions can alleviate the burdens that local communities need to bear. Every display of sensitivity can create a harmonious and integrated community.

The application of the Pendekatan Firsat (A Hunch Approach) by Awang (2002). This involves life experiences that are challenging for the characters in the folktales. As a result, these characters have cultivated a sense of confidence in themselves to trust in the outcome of their actions. Even though they do not know the impact of their actions, their trust in God will allow them to achieve their desired goals. Consequently, the community is able to reach its goals because it possesses a strong belief.

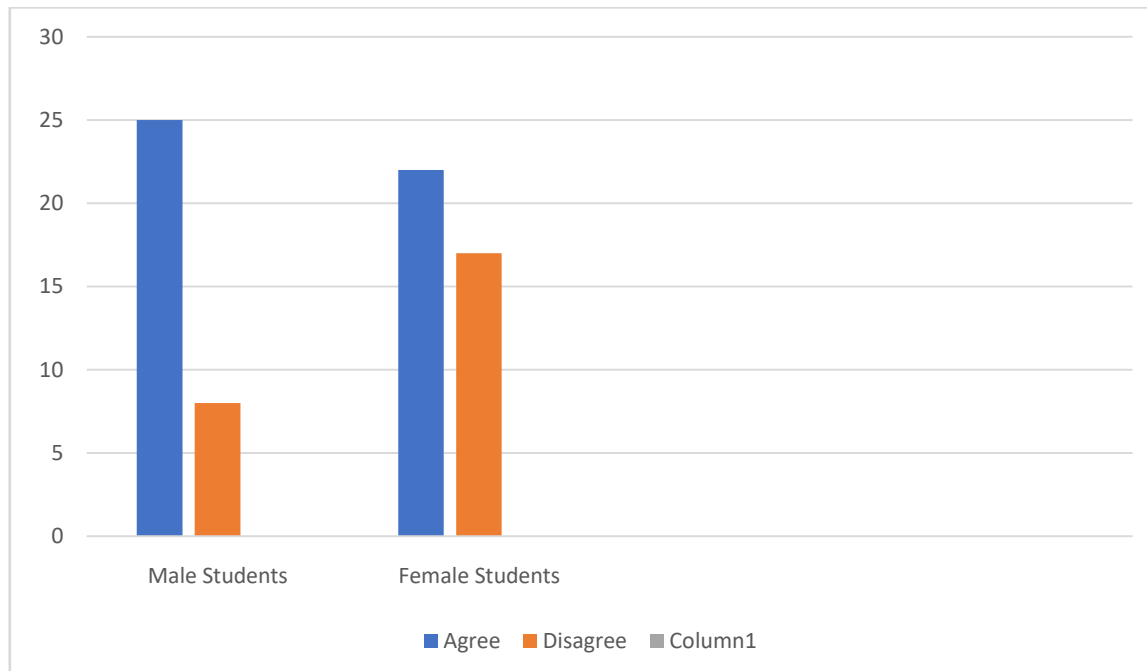


Figure 3. Value of Helping Each Other

Based on Figure 3, the researcher found that 47 students agreed with the presence of the value of helping each other in the folktales Perubatan Spiritual Jong Dondeng. Among them, 25 male students agreed with the value of helping each other in the characters presented through the Kahoot application, compared to 22 female students. This clearly shows that students at University Malaysia Kelantan are able to delve into and appreciate the essence conveyed through the application. This is influenced by the students' enjoyment in exploring literary knowledge using digital technology such as Kahoot. This is evident from

the Kahoot data, where a small number of students disagreed. The number of dissenting students is very small compared to those who agreed with the portrayal of the characters in the folktales. Specifically, 17 female students disagreed, while 8 male students disagreed. Therefore, this small number does not affect other students' understanding of the concept of moral values in Malay folktales. Additionally, students are more enthusiastic about learning new knowledge using the Kahoot application.

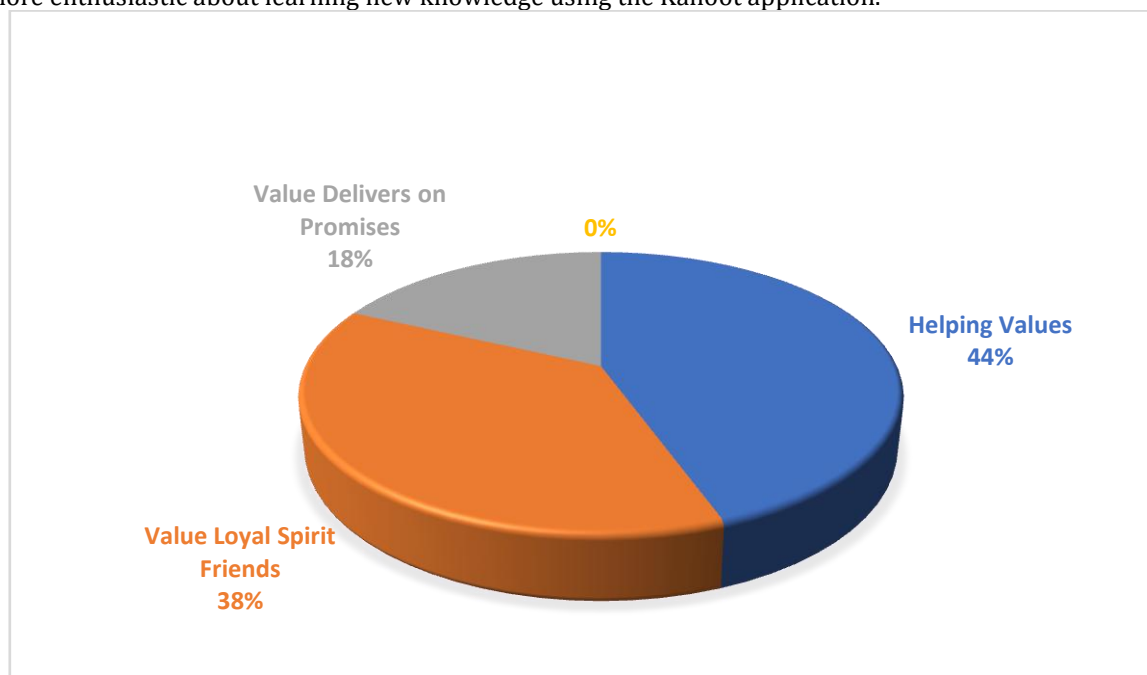


Fig 4. Students' Wisdom To Assess The Accuracy Of Moral Value Aspects In Kelantan Folktales Through The Kahoot Application

Based on Figure 4, the level of understanding among students of Traditional Art Design at Universiti Malaysia Kelantan can be seen in detail and systematically. The results of the survey conducted through the Kahoot application show that 44% of students identified the value of helping each other in the folktales Perubatan Spiritual Jong Dondeng, while 18% of students identified the value of keeping promises. This is because the attitude of mutual assistance is clearly depicted in the folktales. The characters in Perubatan Spiritual Jong Dondeng help each other, and every problem that arises can be easily resolved. Additionally, there is an understanding among students that highlights the value of the spirit of friendship in the story, with 38% identifying this value. This is due to the character Azad being willing to take risks to save his friend Jali. Azad does not resent Jali for breaking his promise; instead, he is ready to help his friend. Such understanding demonstrates that the folktales presented through the Kahoot medium can also be deeply comprehended by students. Kahoot is seen as a form of digitization that is easily understood by students. Therefore, teachers or educators can utilize Kahoot to impart knowledge to students in the technology-driven era.

8. CONCLUSION

In conclusion, this study finds that the integration of Kahoot into learning can be more effectively implemented. This is due to Kahoot's appeal through its animations, technology, and music. This approach brings students closer to educational content grounded in noble ethics. Additionally, the use of Kahoot can somewhat counter students' perceptions of spiritual stories as myths. Spiritual stories in Kahoot can educate students' minds to better face challenges. This study also highlights the moral values in Malay folktales from Pasir Mas, Kelantan. The moral values reflected in these folktales represent the distinguished identity of the Malay people. Indirectly, these values can help form a strong sense of self among students in public higher education institutions. The moral values in folktales can also build students with integrity to lead our country. Therefore, these moral values in folktales should be promoted through various technological mediums to preserve them as part of the Malay cultural heritage.

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